

M2017
Saturday May 1, 1971
Westtown
Group IV

Part One

Mr. Nyland: Have you ever thought of the fact that Gurdjieff really was quite a unique personality, as a teacher? And as a person influenced by his ancestry and the surroundings—the country he was born in—and the effect which undoubtedly the country had on him, and what this country was? And how that accumulated over many years—influences from the outside—has it ever struck your fancy to think about that: That such a man, brought up in Armenia near the Caucasus but south of it, in a country that always was filled with strife, with wars—belong to one, belong to another—shifted hands many times but nevertheless influenced by the neighbors.

Who were the neighbors, and what were, over the years, the influence on such a country—and, of course, the people who lived there—and that such a man felt that he wanted to give something in a form to the Western world. He did not choose to stay in Tibet. He did not wish to remain in Egypt, he did not even want to stay in Greece. And all such countries around this Armenia—Asia Minor... We say 'Near East,' do you know what the Near East is? There is the Holy Land—also a country of strife, occupation by different people at times; but the birthplace of a Messenger from Above who stayed there and whose influence of course became Western. But, what is the influence? Of course one can say on Jesus Christ: Also being in that neighborhood, and, going further away from his country and influencing mostly, I would say, Europe and Christianity. But here is Gurdjieff, under the influence of, without any doubt, Greece ... Hellenic and Roman culture, also by his family—a Greek father, I think an Armenian mother—close to Orthodoxy of the Greek kind, Roman as religion, Greek Orthodoxy, Roman Catholicism from the Byzantine Constantinople influence; that what was Christianity and from the Holy Land, that what came from Egypt, where Gurdjieff himself spent some time near

Thebes and the Pyramids—and, without doubt, of course, because no one can go to that country without being influenced when he is sensitive.

But aside from such you might say ‘esoteric’ influences, there were in existence many religions. White Russia; not only Greek Orthodox but further, Persia influencing that little country of Armenia; not to forget Arabian, Mohammedanism, Sufi mysticism of a certain kind all around him, all around in Arabia itself, further even ... even further east. Then Persia, I said; but then tremendous influence from India; and then, of course we know Tibet. And perhaps *what* from Africa, what from south of the Nile when we talk about Khartoum and Sudan. What do we know what actually could have influenced him because of his country where he lived; educated by Father Borsch, one of the priesthood, and afterwards for twenty years visiting different countries, different monasteries, different people, different bringing-up ... pursuing an aim of truth, together with others to collect it. And finally Gurdjieff was the person who brought it all to us in some form or other, wanting then, after he was driven out of Russia—where I’m quite certain originally he wanted to stay, he wanted to find a certain way of communicating with the West and it was Russia which was logical for him because he knew that language.

The other languages of the West; trying to talk German with Gurdjieff or even English or French—which he knew well enough as a root language, but certainly it was not native to him—why did he stay ‘with us,’ as it were. Why did he think it was necessary to condense this kind of information from such countries and from his own country. Wherever he was born and whatever influenced him and the different people around him, whatever his ancestry was—he talks about his grandmother, he ... you know about his wife a little—certain things particularly let’s say ‘Persian,’ the influence from that, maybe, at times ... but we do not know much about it; that he was in Tibet and a legend has it that he was in a very high position there influencing the Dalai Lama, if that is true I do not know, but there is no doubt about the Indian influence.

What happened to the different people who were born in countries where they made a name, and from where of course they drew information. What happened to Buddha: He stayed there. What happened to Western philosophers: They stayed there. They may have gone east trying to find something from the sacred books, like Max Müller ... but still, if you take a very good example Kant, who stayed in Königsberg all his life; Fichte and Schopenhauer and all the rest—Western philosophers—where were they: Of course they studied a little bit, but they stayed in their country.

Not Gurdjieff. It's quite different from different people we now call 'yoga,' those who want to come to here to tell us about the East or India. Gurdjieff didn't. Gurdjieff took philosophy and put it together again in its principle essential values, and made it comprehensible in a book, or in talks to the Western world. And using descriptions which to some extent could become familiar to one; particularly he talks a wee bit about the Germans and a great deal about America and France, and the chapters where he was with a couple of side remarks about England and sport; and of course in general, you might say, being a man who was human and talked about humanity from a certain perspective.

Beelzebub: Mars, trips to the Earth to find out what may have been wrong with the Earth and giving suggestions how to change it—you see, Gurdjieff is quite unique in that respect. He cannot be compared to anyone, let's say, like Steiner, or like Jung, or Freud or all the rest. They become narrow. They become, next to him, provincial. Gurdjieff in his education, in his own development, is much more worldly and belongs much more to the totality of Mankind than any other kind of a philosopher I know. Even if they have spent some time, let's say, in the East or with Buddhism or in Japan, they stayed there. And then, what do they bring: Something from *that* country, without any adaptation to the slaughterhouses of Chicago. And that makes it tremendously interesting, if you really see that—what kind of person there is in Gurdjieff and what he tried to give in a certain form, I wouldn't say 'palatable' to us but at least edible. And if one could digest one would find within those doctrines, or statements or concepts, a realization of what it is to be a Man principally human; and to give indications of what went wrong and how Mother Nature, in protecting us in our cultures, was actually against a man like Gurdjieff, who opened up one Pandora box after another and gave us the opportunity to look into it, and to see what value there is in life, of course, and value for us in words we can understand.

You see, I'm not neglecting the value of other Messengers from Above, or many swamis, and yoga, and people of that kind. I'm not saying anything about it, I'm only saying Gurdjieff has a unique place and I'm wondering, sometimes, if you realize that. Because what is true of Armenia and the influence of the surrounding neighbors and what is true of Gurdjieff in spending his time in different countries and being what I call the 'all-around' man more than anyone else, perhaps, that you have been familiar with, is also true with the so-called 'philosophy.' Because, the philosophy is not narrow-minded. It is a philosophy of Earth and it talks, in the philosophy, about the difficulties of being bound by Earth, and it gives an indication

as a Messenger coming to tell what does Mankind have to do in order to deliver itself from evil. Because whatever one finds in All and Everything and by ever which way you approach it, wherever you come from you will find crumbs enough from the idea table which have fallen down and which, every once in a while we try to blow up in order to give satisfaction to our own mind and feelings.

But, see it in its general aspect; where it belongs to the totality of Man as Man should be, as seen from the standpoint of ourselves where we are: Just beginning to lift the veil of that kind of a knowledge of all and everything, and that really the name ‘all and everything’ is very indicative of what you can find in that book. Again and again, I must tell you that you don’t know enough about that book. I must warn you that it is not right to let that book gather dust. I think it is very, very good when at certain meetings, in the beginning a certain part of a chapter is read. I would like, between the reading of such a part and the beginning of a meeting, to have a certain quiet period in which it is possible perhaps that the thoughts that have been developed in that reading and which have been read could penetrate, so that then you could start your meeting on a certain level. After all, that’s the idea of making a little bit more acquaintance with a book that perhaps you have read and perhaps you have forgotten: That in that way the level of the meeting will be a little higher, and that it will give people who listen and come to a Group a very fruitful five minutes or so of a silence which is then belonging to the meeting as it will be held, and is not just a waiting until someone else asks the first question.

I still find many things wrong with meetings, as you must know. Because, I’m critical by nature. Gurdjieff, in one of the sayings of the Study House, says that those who have not a critical attitude by nature have no business being here. And, it’s not that after reading that that I adopted that particular kind of attitude of becoming critical about it. Because I would say it was ‘inherent’ in me, perhaps fortunately, and for that reason when I listen to meetings and I try to digest them, I listen to them very well in its totality—that is, meetings as well as after-meetings—I see every once in a while certain dangers, and I must tell you about that.

For instance I have said some time ago, as I have said many times before: We have to learn to use an exact language. It means that the principles of Work have to be understood, and they should be expressed as a principle in certain words belonging to that kind of a language and terminology. That I think is correct, but then when a person tries to emphasize a principle and is perhaps not successful in the choice of words and where it would be more logical to use a

different kind of a word or at least to explain it, it may be sometimes impossible for that person to do that. And then afterwards in talking about it, then the over zealousness of the other members of the Nucleus become over-critical; and they take, then, such statements without just saying “I do not agree ... or perhaps it could be expressed a little differently,” you keep on hammering on it, and it’s brought up a little later, and a little later, a little later.

You remember what happened to Mesmer: They pecked him to death. It’s not that his principles were not right, but he put them in such a form that the Hasnamussian world did not want to accept them. What happens when you become over-critical: You are not at all helping the person, you make him antagonistic. Because you say certain things; he thinks he knows what you’re saying, you don’t have to tell it time and time again for any length of time. A little bit of an indication is all right, but if you want him to understand it you have to also understand at what level of his Being he is. And that level is different for each person, and you cannot expect that person to understand you even if you are saying the right thing. He didn’t say it that way, it shows a difference, the question is: Do you want to help him. It is all right if you wish, but then just make a little remark and let it go at that. Let that penetrate, and if you believe in your own validity being worth more, you can afford the time that your words can penetrate over a certain period; so that then the level of the person you addressed may have changed, and he, on his own accord, can come up to your level if that is what you feel.

I don’t believe it is wrong every once in a while to have a feeling of superiority. I think it is justified that when at certain times you feel certain things quite strongly and that you have the ability to express it and found good words for it, that it kind of satisfies you. But, you must also leave that alone. If you are actually abnormally brilliant you will be recognized, you don’t have to emphasize too much of it. Leave it alone as a statement there, honor will come to you like to the elders of the Church.

Be very careful in your Nucleus. You want to be friends. You don’t want people to leave you. You want to offer an opportunity of exchange between ideas or concepts. You want to continue to profit by each other’s presence. You want to be able as a Group, as a Nucleus to tell what is right for a communication on a certain level of research; and you have to include in that several interpretations maybe, but if you can touch the principles there will be much more agreement.

I say I ‘warn’ you about that. Because it may be from your standpoint quite right—that is,

your honest and sincere wish to come to a conclusion—but you don't come to a conclusion, you divide, and the unanimity is not there. And that one wishes to accomplish: To be able to have more of that unity in front of a Group as a leader, again that one talks I say the same 'principle' language.' Because if once you understand the principles of how a person expresses himself principally, you will also be able to get over the way sometimes it is said; and maybe the use of a certain tonality or every once in a while a certain form which may be a little bit against you yourself which may rub you the wrong way, if you can see the principle, the well-meaningness, that what is really the intent, the wish which can be quite honest and as honesty can be appreciated, will help you to overcome the way it sometimes is said; and it will give you patience, and with the patience you will build up, because your attitude will remain quite sincere for anyone who talks about their Work.

I don't want to say too much about that ... and perhaps you have a feeling it applies only to a few, I want to correct that. It applies to everybody, Nucleus or not Nucleus. It applies to each person who is interested in Work, and where, every once in a while, the words will have to flow over out of his mouth; when it is every once in a while in such a state that it must come out as an expression; not only that it will be able to show in the way one is in behavior sometimes spontaneously, sometimes in posture or expression on one's face or the expression which indicates aliveness in one.

That what is the spirit is the principle. When one becomes 'spirited' the principle has spoken to you, and not the words. When your face remains constantly almost uniform without any particular expression, when at times you don't dare to raise your voice; when you think that someone must understand you because you are honest and serious, I think you are still mistaken. When Work has a part of you it comes out every once in a while, and sometimes in the most impossible situations. Because if I am, to use the German word '*begeistert*'—that is, if something is in me that actually makes me alive—it will come out in some way or other: By singing, by yelling, by walking fast, by jumping up and down, by having joy, by wanting to tell because something is affecting me and I would like to share it with someone else. That you must learn. Too much is forgotten about that, and every once in a while there is much too much of an ordinary so-called 'seriousness' expressed on a face that is much too long as a face.

And still, there is another difficulty: That whenever one talks about Work in a Group or not in a Group ... in a little bit of a group or together, that then the attitude of talking about Work will

require on your part a very definite way you talk—your posture, the choice of the words. Otherwise don't ... don't answer. Even if someone may be not particularly a friend of yours, don't take it out—on the 'friend' so-called—what you have against him. You treat each statement of a person regarding Work; not only where it comes from, but to tell what you think the value is, *that* you can do. But in a good way and not yelling then, and not afterwards when it happens ... as it has happened in some Groups: Almost, to use the terminology of Gurdjieff, 'foaming at the mouth' of trying to indicate that *your* way was the way because that's the way you feel it ought to be said.

How in God's name do you know that that's the way it ought to be said! There's only one attitude one has in the presence of God, and we forget many times that when we ... when one talks about the possibility of an understanding of how to build one's Soul, you're not talking ordinary life. You are talking about something that I call 'holy,' very sacred for a Man. When he wants to communicate on that basis, then of course he can be understood on that basis. But, it doesn't ... it doesn't fit if a person just loses his temper and simply ... as I say, he tries to 'take it out' on someone who is not a friend; but he is honest and sincere and wanted to ask a question, and perhaps that patience has to be extended and made of elastic. It's possible, but when you cannot do that don't talk about Work.

Talk about Work when you really know, when there is something that is truthful in you, that, when it comes through your mouth starts to affect the channel through which it is flowing. For human beings, that is still a measure. You're not as yet a channel which is not affected by what flows through it. It would be wonderful if your sayings could be so pure. They are not, and don't expect them to be that pure on Earth when your body is still impure as belonging to Earth. And for that reason you have an obligation to take care that your words are sufficiently measured in accordance with the value of the ideas you talk about; you can say what you wish and you can be honest and sincere about such things, and you can also at times emphasize when it is really that what you want to communicate as a depth of your feeling or your emotional state. You are entitled to that because that belongs to the quality of your speech, but not when it is just to hear yourself talk a little bit or to think that you already know such a hell of a lot.

What happens to a scientist, to a Man who really becomes a Man as an artist, even to a philosopher who happens to think and must include himself as a thinking creature: He goes on a certain road. I'm not even saying a religious Man—it's obvious there that when one turns to

God in prayer that one must know what one is, and of course the value is just about nothing—but also with the other particular directions, the determination of gradually finding out more and more what one *doesn't* want to know by the acquisition of knowledge, by the execution of a feeling in the form of art, even by the admiration of a facility of the logical thoughts, being able to put concepts together which, then, in its entirety seem to make a complete structure; that then even philosophically speaking it is as if nothing has happened to lift up the veil of this kind of secrecy, and far is it removed from the concepts of esoteric knowledge.

One should become quite humble in the presence of Work. Because we ... the more you know about yourself and your attempts, and the more you realize the difficulty of really wanting to overcome the laws of Mother Nature, the more you have to see the bondage of your unconsciousness, the more honest you want to be about evaluating that what you are in the presence of others; and as a little speck of dust compared to the totality of Mankind, how much more when you approach the possibility of having to stand in front of God, if God is within you that *then* that what is you has to comply with the conditions of the Lord, and how difficult it is to realize what are the requirements of Heaven.

We will talk more about these kind of things from time to time. You still have to learn more about the real sanctity of attempts which cannot come just from your mind, but which must come from your heart when it is touched in the right way and when the reality of your heart, which is new to this kind of Work: A realization of how difficult it is to begin even to erect in your heart an Observatory.

To your questions, and to your answers. Wherever you may be, I hope you can remember some of the things we talk about once in a while. [Toast]

Part Two

Mr. Nyland: So now, what will I say next. Of course I want to come back every time to Work and a description of it, and the need for it in your daily life. That is why we are here. That is why we don't have a commune. We are not dependent on each other. You understand that: Your life is not dependent on someone else. You make your own living. You can borrow once in awhile, sometimes someone can help you; but the accent is your own responsibility for your life, in ordinary life, unconscious ... unconscious living to make the best of the world as we know it. Or the Earth ... or conditions of the Earth: How to adapt yourself to it, how not to be taken by

it if you can help it; how to have within yourself solidity, solidity that can be given by means of an inner life and then can become for you the central point of your existence around which you turn. And when that, as a circulation that is a movement which could become even continuous and in the same kind of speed; that is as if the Earth is rotating around the Sun in a certain way with a certain velocity belonging to the Earth, it's determined by the Earth and the Sun in their forms of attraction to each other—in which, of course, the Earth loses because the Sun has more value, so the Earth rotates.

The Sun for us should be our Consciousness around which our unconscious states rotate, vary up and down, is subject to seasons, is subject to the Zodiac, subject to types ... at times different kind of types. We are not even determined by the Sun type—you know that—and the main thing is really to see what can one do in one's ordinary life with the feet on the ground. And, not be dependent on other people ... not always borrowing money, earning it to the best of your ability. Not even dependent on the Barn. You are here to work in Warwick and to make a living in Warwick; that's why you come, then when you live in Warwick and can meet your ordinary requirements, then almost I would say then it 'becomes time' that you are interested in your inner life and your spiritual development. Don't come simply because that's what you want to develop. It's okay, but you won't do it; because the daily worries will prevent you from sending any kind of energy for the necessity of the formation, even, of a Kesdjanian body.

Your daily life requires your attention, almost I would say from early morning to late at night; and, when one becomes interested in Work, then Work is only a little salt sprinkled on your unconsciousness. But such salt has a quality, like when we used to put salt on little bugs and then see them disappear. A mean thing to do because, of course, we killed the bugs that way ... but we knew that salt had that power, like it has a power of giving taste to your food—and, of course, again not too much because then it is poisonous for you. Too much Work on yourself is poison. You must try to understand this very well. Because the accent is always on Work, but at the proper time: When you can afford it, when there is not too much salt to destroy you.

All the time ... I would say many times you think that you have to become Conscious, ninety-nine percent of the time you don't have to think about it. Your ordinary life will take care of your ordinary life if you attend to it and if you are not too stupid, and the one percent ... you are lucky if one percent of your time totally over a day is devoted to Work. And it's not that I don't value Work, of course it has to be attended to if you want to have a development. Because

the ninety-nine percent will not develop you. It'll help you to make a little more money, maybe. No friends; you know that; because it becomes monotonous to have the same friends, how can you continue to talk ... that is of course many times the trouble: that you have nothing to talk about, so you become gossipy.

A little bit of that sprinkling of salt of your Conscious existence would many times be very helpful at the proper time. Not all the time, but at times—and done right, and seriously—talk. Why don't you. Of course there are many reasons and we know them, one after the other you know them: Laziness and busyness; no time for this or that, things are more important; worry, conditions of ordinary life that have to be attended to; losing energy in the form of emotional involvement in some stupidity or in some kind of a thought about yourself suffering ... you know, many times feeling sorry not to talk about vanity and idle Being. [chuckle] That's the Dutch word; vanity, self-love: in Dutch it's called *idle heid*, but it's really to be idle and not having anything to do, and then the devil will make you think about yourself.

Whenever and wherever you lose your energy, whatever the motivations are for the wish to continue with your ordinary life in a certain way without really any particular feeling or a wish to want to have to do something with inner life development ... I called it the other day 'spiritual enfoldment' as a flower that can start to open up and perhaps even as a blossom can have a fruit; the fruit would be the Soul of oneself, what is in your way sometimes: Fear. Fear of the unknown. Don't make a mistake. You can be afraid of the unknown the same way as you are afraid of nothing, like you are afraid of the dark simply because you expect and hope for light it isn't there, you are afraid, you are not familiar with that what ... of course what is unknown. What is needed: Adventure; wish to see, to find out, research, to accumulate knowledge, to place it and to place it in the proper place that it will not be dangerous. Of course you have fear for danger, naturally you want to protect yourself. Of course there is fear for that what you don't know. When you know it, of course there is sometimes fear. When you know it's dark, it doesn't mean that the knowledge helps you; you remain fearful for something unknown that might happen in the dark, you want to protect yourself. You're afraid of death and that is certainly not known, it is an unknown so of course I am affected by it. But, *why* regarding Work. What fear is there for Work? If I would lose myself in my unconscious state and start to flounder; if because of Work I was lifted up from the Earth and if already the law of gravity was not working anymore—or, if I became so light in density that I couldn't walk with my feet on the

ground—of course I would have fear. I would have fear even if I walk on air, logically if I have fear for something that is so unknown that I wouldn't know how to behave.

But, what is Work for oneself: In addition to the condition in which I continue to live, I don't have any fear that you will lose your unconsciousness. You won't, it'll be with you all the time. Simply Work on yourself will not stop your thoughts. To push them a little bit to the background so that they won't affect you too much, but enough energy goes for the maintenance of mental functions; like energy must go to your blood to circulate it, but of course you will have a little feeling but not too much. But, why fear. To find out things about yourself? Are you afraid? Isn't it necessary to find out more things about yourself so that you acquire more knowledge, so that if you have such knowledge you can do something with it? If you look at a sign and ask what is written on it, doesn't the knowledge of the sign help you to find the direction? Don't you think that the acquisition of knowledge is useful? Don't you think that within yourself your own honesty will want the knowledge about yourself as an instrument? That you have all crazy notions about yourself thinking that what you are is already known ... or that in your life you have covered yourself up by rationalizations; and all the rest of that and that kind of a conditioning, that you are afraid of lifting the veil of truth—yes it's true, but you won't lift it too much so that you will die. You don't have that kind of a thirst for esoteric knowledge. You're not as yet willing to sacrifice your life. You are not asking God, "Give me Consciousness and you can have my breath." You don't say that. You don't want to die as yet. You want to be able to Work, and of course at the same time you want to continue to eat and drink and sleep. You're not going to fast ... not to eat at all in order to become holy. You don't want to become emaciated. Because, then what is your body worth. Not even your feeling and your mind would function.

I never understand this question of fear. I'm interested in my life, when I get up in the morning I have no fear for the day. I'm ... at the same time I'm interested in what the day may bring, if I worry and I've carried it over from last night then I start the day with worry, then I have fear that the worry will affect me. But, that has nothing to do with Work on myself. Work on myself can at most give me truthful self-knowledge; and I have to face what I am even if sometimes I don't know it ... and then what I see it and I must come to a conclusion that it is so because I have to accept it and I may not like that, but neither do I like my death and it is a fact that I will die like every body else. I can say I don't want to die yet; the question is not to have

fear for death, so that there is something that can carry me so that I don't need my body.

This is one of the aims of Work: That exactly if I have fear I Work in order to eliminate the fear and it's not the opposite, it's not that I don't Work because of my having fear. Fear is useful. It indicates that I am concerned and that there is something in me that has to satisfy even that fear, and Work can give that to me when it can give me a res ... a rest and reassurance of myself to know what I am.

You see, the fear is eliminated when I have an absolute value of myself. Fear is, that I do not know the unknown. When I Work I establish the known, I establish a fact without contradiction, I establish agreement between my mind and my feeling. If I continue to Work I establish a relationship between what I call Consciousness and a Conscious effort and the building up of a Conscience, and perhaps as a Conscience in time that belongs to me which also, I say, should become so absolute that there is no more fear.

Fear is, that it could change. When I'm convinced that something is there that cannot change, I have no fear. I may dislike it, but I see it as a fact. Death: One need not be afraid when I know absolutely that I will die. I must face it. As soon as there is a possibility of not dying, I would have fear to die. If I want my eyes to remain seeing, I would not have fear if I knew I would become blind. All that is necessary is to accept it as a fact; but if I still believe that I can see, I have fear because maybe I won't be able to see ... but if the fact can be established that I will see, then there is no more fear. As soon as anything is determined as absolute, if it is possible to make it absolute there is no fear. And Work; when it is an absolute fact of a method and a medium through which I will be able to eliminate the bondage of the Earth of myself, and there should not be any fear whatsoever.

I Work, I don't lose contact with my life as it is on Earth. I place my attempts in my life on Earth, I remain bound to the Earth, I allow a little part of me in my brain to start to function a little differently, and I hope Objectively. That is my aim, what is wrong with having fear about that. You see, if I would lose my mind because part of my formulatory apparatus would have to be devoted to the Objectivity; I can understand that, then I say "No, I want to continue to formulate." But here is something that I don't have, for which there is room; which has to be developed which otherwise is not developed and which, when it is developed is not going to interfere primarily with the ordinary functions of myself. When I Work I make an attempt, I don't lose my breath, I keep on breathing all the time. Particularly when I want to walk and, you

might say now, 'Observe'—that is, something in me becomes Aware of a body walking—what's wrong with that. What is the fear I should have. It keeps on walking, it keeps on breathing, the blood circulates; I'm still myself, I'm not giving anything of myself away. I don't stop my thoughts; aside from the fact I couldn't do it, all I do, reduce it. I can say "Yes, I relax"—which is within my framework, I can afford it because I don't die in doing it—of course I make conditions as palatable, as conducive, as easy for an attempt for which I have very little energy.

Try to understand your Work as something that is, I would almost say I will ... would approach with such wish that because of the wish I assume that it is easy. When I want a thing very much I don't think of the difficulties, and the more I think of the difficulties the less the work means to me. When the Work in which I am engaged for myself as Awareness is stimulated by three centers of mine, there is no fear; and there is a tremendous emotional quality of wanting to reach a certain state of an Awareness, even with a little part of me but which has a quality which many times I call, of course, 'out of this world.'

Your desire for wanting to ask questions is always, and should be, preceded by the formulation within yourself of the kind of question that you think is worthwhile to ask. You should already bring to a question not only the formulation but your own thoughts of how you have tried to solve it. When you ask a question, you already should indicate that you have tried; with this Awakening as a possibility of an application in that what bothers you as a question, that you already have gone in the direction of Work to the extent that you know Work, and *not* that you know it, and *not* simply making a statement as if you don't know anything about Work.

Many of your questions are just statements of your ordinary life in which you have made no attempt whatsoever in the application of what we talk about. I really want to hear *what* have you done. Then one finds out that the conditions of ordinary life; unconscious as they have been lived, you have already made a certain attack, you have nibbled at it, you have already approached it with the possibility of an Objective value, then your question is worth something. But an ordinary statement of "I cannot Work," for me is literally nonsense. It is not true. You *can* Work. You have to find the time and the condition—your state, your motivation—and that is open to everybody. We are not so stupid. We talk here about inner life, if by this time the Barn is not that kind of a symbol you are a nincompoop. And each person who comes here or wishes even to pretend that they are interested in Work, they can Work I say one second, one attempt, one effort at the moment, one wish for a realization "This is me."

Tell yourself “I Am.” Say it aloud, emphasize “I”, emphasize “Am”ness of yourself. Say it with a voice so that you mean it, so that even your own voice convinces you that with that attempt something can be there which happens to say “I”. That’s your wish, and of course you say “Am” because that’s your body. That existence “I” acknowledges as an “Am”ness, that is why it is together. It’s not separate. It’s not “I,” “I,” “I”—no meaning—or “Am,” “Am,” “Am”—no meaning, but the two together is a combination that opens the lock to your heart. That is the passkey. That you can mean, that you can even prepare for. That you can think about and feel, and that you can use; if necessary you stand still and you close your eyes, and then you say it and then you make an attempt.

Leave all the different things out of Simultaneity. That comes, Impartiality must be there. Don’t talk about Work unless you mention the word Impartiality. It’s an absolute necessity to understand what is meant by Awareness: That includes an Impartial something on the part of your little ‘I’, not on yourself. Be exact in your words. For one week, don’t say “I am Awake.” “I make an attempt”—*that’s* what you can say. But, not what you experience. My little ‘I’ experiences Awareness. My little ‘I’ wishes to remain Awake, ‘It’ has a wish, “I” has a Will. That’s why I say it is easy. Such belief can come from three centers united in an effort, *if* one understands bondage; an effort to become free for one moment and to say it with emphasis and energy coming from all three centers as a unity of yourself, as if that as prayer could be heard.

That’s why I don’t believe you when you say “I cannot Work.” But I also won’t believe you when you say that you are talking ... talking about Work and you do ordinary things and you make an effort, and I don’t hear it that you make an effort or that you have made one. I don’t hear it in your voice, sometimes, that there is a result of that kind of Work. Work ... if you Work and you feel it and you know it and sometimes even your posture indicates it, has a quality which is the result of a unity; and a unity for us as the Law of Three becoming One, is Objectivity. It’s not ordinary stuff that we call subjective, personality life. It’s something quite unusual.

Why do you think we talk about Heaven. Why do we wish Heaven to come to Earth. Even we go further; as you know, we wish it to be within. Christ tells that—it is within you. When? When you understand Christ. When you understand Work on yourself to free yourself from the bondage, Heaven can enter. But when you remain closed Heaven is not for you ... but if for one moment with that kind of a supreme effort there is a wish for unity with all your heart, with your head, I say with your hands—meaning by that, the expression of your physical body as a

posture—united.

To the extent that it is possible for you to bring about that kind of a unity, I know it is not fused and I know it is not a chemical entity. I have said several times it remains a mixture, but it is such a mixture that you hardly can distinguish one thing from another. Because it is already possible that your feeling and your physical body are One without too much trouble, all you have to do is have your mind with it, and your mind should not be contradicted by your feeling. That you get by honesty, and your mind should not be contradicted by your physical body. That is the beginning of your Will to subordinate to the thought of your mind; but then when the three come together, the thoughts and the feelings and even that what one calls an expression of the body are reduced to something else that approaches, at that moment, the possibility of a realization of unity; and it is *that* fact that I approach the possibility in which I then can believe. Because I would say it's almost that way that gives the opportunity of being heard, and what hears as a result of this wish of unity of three centers is my Magnetic Center, then that Magnetic Center wakes up. It is not asleep at a time when there is a surrounding of attempts at unity, and it is this Magnetic Center that enables me to have a wish as a result from the three-unity in the direction towards what I call 'Kesdjanian' development. The wish is to build an edifice for God; not that He ever will live in it—I know that—but I build it as-if He wants to live in it ... as-if He could live in it, and at the moment when I have an idea He will live in it, then He will tell me: "Not yet. Make now a Soul, then I will come."

Your Work has to be much clearer, and there is no room anymore for saying that you cannot Work or that you cannot make an attempt, or that you're not clear about what is meant by an attempt. Don't be silly. If you really don't know, sit and think, try to recall. Thousands of times we have talked about it. Listen to a tape and take it in. Get out your notebook and see if you made some statements here and there that you can recall. And even if all of that fails and even if All and Everything cannot help you, sit in a chair, close your eyes, don't make any particular movements with your hands or your arm or whatever. You just sit and you try to have your eyes, which are now closed to the outside, look within. It's an attempt you can make quite easily, as if those eyes will want to look and search for your inner life. There will be a moment of Awareness which will take place because you shut off, for the time being, as much as you can of the outside world, and in that kind of quietness sit. Not meditate about all kind of nonsense. Only consider yourself that body sitting in the chair, and as you close your eyes you will try to

say “I Am.”

Be honest about such efforts; when you are by yourself, then you will know. It's not that you have to talk about that in a meeting—that you've done it. The assumption is, from my standpoint, that you do it. I always assume you Work. That's why I continue to be stupid to talk to you about Work, to remind you of your own efforts which I assume you make; and I don't care if you haven't made them, I continue to assume that you are Working, I give you even the benefit of the doubt. I look at you, coming to the Barn, with a wish. I see it time and time again—there is no wish, particularly—and many times I know that in the most unexpected places and times there is no wish, and there are lots and lots of people who forget themselves much, much too much. I know that because I'm not that stupid, but I talk about Work because it's the only thing that for me counts. And therefore I assume that it could also have a similar meaning for you in time; maybe not now and maybe not yet tomorrow and maybe after a little while, maybe someday I hope you will remember certain meetings; you remember I hope certain emphasis on the necessity of a development, an evolving of your inner life; at times in the future that you will remember that we talked about essential qualities, about essential essence, about the voice of God, about a Conscience, about Consciousness to guide you like a sign which read with your Conscience which makes you ... at such a time when you remember, I hope that it is associated with certain results which we call results of Observation as a process to 'deliver' us from all manifestations and the bondage which is connected with them.

The reason for your life is that you are alive on this Earth to understand the Karma given to you at your birth or conception, and that you live your life on Earth eating that Karma in understanding the bondage; and that when you die you will die like a Man, in reality as a Man who has made efforts to wish to understand the wisdom of the Lord.

Have a good week.

Drink to Gurdjieff. [Toast]

Good night, everybody.

End of tape